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THE MASS.

WHAT IT IS NOT,

AND

WHAT IT IS.

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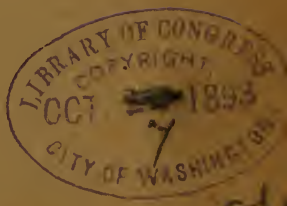

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NOTICE.

In this little pamphlet it has not been attempted to give a complete treatise on the Holy Sacrifice of the Mass, neither on those things that have immediate relation to it; nor, indeed, has it been deemed necessary in a publication of such slight pretensions, to enter into detail at all. All the writer has endeavored to do is to present the reader with a cheap and an inelaborate sketch, which has no claim, even, to originality—as the subject would not admit of it—in hopes of creating a thirst for something voluminous and learned, on a subject so important, by facile pens and master minds.

AUTHOR.

THE MASS.

Chapter 1.

The Mass, What it is Not. Too often non-Catholics judge and condemn the doctrines of the church on account of *What they are not*, rather than what they are. This follows as a matter of course from hearing and reading Catholic doctrines explained by a non-Catholic pulpit and press. They get their knowledge of the Catholic church as they get their knowledge of their religion, from texts, verses, half sentences, "chips" and "fragments" designedly torn from the context, and carefully prepared, improved and polished off by successive artistic "divines" to serve their purpose, rather than convey the truth. These so-called divines are not without a purpose. It is done, evidently, to bias the judgment of

their hearers and readers, the better to create prejudice and perpetuate the same against the Catholic Church. It is a pity that they have been so successful with a class that permits them to do their thinking.

We have said that it is a pity, for there is no people on the face of God's earth who love justice and truth as the American. Convince the average American and he will soon be pursuaded. Convince him, and there is no power on earth can prevent his acting. Convince him and there is no consideration that can dissuade him from following what he knows to be right. In business, he is shrewd; in the professions, learned, and in legislative halls, wise. As an American citizen we are proud of the rapid strides made upward and onward by our young giant republic; proud of her world-famed institutions; but prouder still of her sons, successful beyond all others; yes, in the forefront in every walk of life. To purchase freedom, she has sacrificed on liberty's altar her bravest and her best; to

maintain it peaceably, she has gained the proud name of exemplar of the nations; to develop her vast and rich domains, as well as the concomitant vaster—we were about to say—but will content ourselves with saying richer, intellects of her sons and daughters, she knows not stint of time or money. It is not hard to conjecture why a nation so young has shrouded herself in glory, and is today the admiration of every country on the face of the globe. A fitting of each individual for the part he is to take as a citizen, with due respect to his fellow citizens, and, the common weal of the whole Union, is the secret. When, however, there is question of knowledge of Catholic doctrine, the average non-Catholic American is less successful, for, he does not use the means to the end, the very thing which makes him so successful in all things else, and consequently the Church is not unfrequently judged and condemned for *what she is not.*

Now, let us see why a great people, with so high sense of honor in all things,

can do this. The very opening sentences give cogent reasons. Knowledge of Catholic doctrine is sought and obtained from doubtful, yea corrupting sources; a practice which is as un-American as it is unreasonable. Obvious reasons suggest that the merchant is successful, because he goes and studies and becomes practically acquainted with the details of the business in which he is about to embark. The banker does not go to learn finance in the lawyer's or the doctor's office; neither will the lawyer or doctor go to the banker to study law or medicine. The journalist wants information on a certain subject, he goes and sees with his own; eyes, and speaks with those who are most conversant, reliable and veracious. The business man will not trust market reports or letters, but goes perhaps hundreds of miles away and meets the seller face to face in the public mart. The sick man will not be satisfied when told one school of medicine (the Allopathic), holds opposites cure; another (the Homeopathic), that like cures like; another (the Ec-

lectic), vegetable, and not mineral, cures; and yet another (the Regular), anything that effects a cure may be used. No, he wants no hearsay; he wants the medicine that will cure, and not the cant of the disciple of the Allopathic against the Homeopathic, or that of the Homeopathic against the Eclectic, or that of the Eclectic against the Regular school of medicine. As he is thoroughly in earnest, he makes his selection between school and school, sends for the representative of the one of his choice, learns the diagnosis of his case, accepts it as true and takes his medicine. The man who is interested in knowing a foreign country is not satisfied with a description by its enemies, not even with the best letters of travel and the histories; he goes there and resides among its people. Even after a time, he considers how unreal his first impressions had been regarding their manners and customs. He is now convinced that the best writers about a people are mere sketchers from impressions, perhaps, imperfectly fixed on the mind. If you

would have the real thing, if you wish to know a people, then, take steam, go live in their country, study their customs, mingle in their society, frequent their legislative halls, visit their churches, read their *own* doctrinal books, written by their *own* doctors and theologians. This is the best way to secure a painting from real life—one that will be your own individual property—and one, too, that cannot be duplicated for you. This is the way to know a people socially, politically and religiously. This is the way to avoid the mistake of judging and condemning a people or nation, for what *they are not*. The student wishing to become conversant with the tenets of the Episcopal church will not go to the Methodist or Baptist to learn. No, he will betake himself to a well-informed Episcopalian for information; study Episcopalian doctrinal books *written by Episcopalians*. Now this is a reasonable course, and precisely the one that should be adopted by all earnest truth-seekers. Nothing can compensate in lieu of a journey to the fountain head; no sub-

stitute can take the place of the reality; no one can give the views of another as well as himself. Now, in view of what has been said, it is clear that the Catholic Church is the best exponent of Catholic doctrine. Our non Catholic fellow-citizens, successful in every walk of life, for they act reasonably and in a business-like way, as we have seen, are unsuccessful in learning what the Church really teaches, because they pursue a different course. From texts, sentences and "chips," detached from contexts and artfully arranged by unscrupulous so-called preachers of the gospel, they condemn us for believing something, of which we have not even dreamt.

It is on this very account, that the Holy Sacrifice of the Mass is condemned and termed "Romish mummery" and other names, no less opprobrious. With a view of disproving this doctrine; and, making the *Mass what it is not*, thus holding it up to the ridicule of their hearers and readers, those non-Catholic "divines" follow their usual course—using "texts, scraps," etc.

Let us see how these serve their purpose. They say that there is nothing in the words of Institution, "This is my body", to indicate a sacrifice. This is so if the adjuncts and context be not taken into consideration; for otherwise it would be like proving suicide justifiable before God; yea, commanded by Him. And the mode of quoting Scripture would prove it conclusively. For example, it is written "Judas went out and hanged himself," "go thou and do likewise." But to return to the subject, Christ being really present under both Species, there is a representation of immolation. In a relative sacrifice, it is not necessary, says Basquez, to have a real immolation, because that is already done on the Cross. If, however, this be doubted, or rejected as false, and consequently untenable, then, we hold there is a real immolation in the sacrifice of the Mass, in-as-much as Christ is put in a *perishable state*. If we have not the word itself "offered," we have the equivalent "given for you," which could not be used rightly were there no question of sac-

rifice. Again, "And taking the Chalice he gave thanks, and gave to them saying: 'Drink ye all of this. For this is my blood of the New Testament, which *shall be shed* for many unto remission of sins." [St. Matt. XXVI, 27, 28.] This is sacrificial language, for the effusion of blood perfects the sacrifice. If there were not a sacrifice in the Blessed Eucharist; these words would be false. From the usage of Sacred Scripture we know that they indicate a sacrifice. Besides everything necessary for one is here. In short, if it be insisted on, there is no (*Mactatio*,) immolation, we answer that it is either necessary, or it is not. If it be not, the representation of the death of the victim is enough, which we have. If it be necessary, we have it because Christ is put in a *perishable state*. The history, of sacrifice in the Old Law, will throw much light on the subject, as well as illustrate what we have just said. For example, the wine was poured out. [Numb. XXVIII, 14,] This was not *immolation*, neither was the Emissary Goat *killed*, but driven to the wilder-

ness. [Lev. XVI, 7—10.

Again it is said, that, if in the Mass there is a sacrifice this would indicate that the Sacrifice of the Cross was imperfect. When we claim that the Sacrifice of the Mass is a true Sacrifice, and has its end and object, it does not follow, by any means, that the Sacrifice of the Cross was imperfect. It is only when a thing fails in its own proper end, that it can be said to be imperfect. But the Sacrifice of the Cross did not fail in its own proper end, and, hence it cannot be said to be imperfect. What was the end of the Sacrifice of the Cross? It was, as we know from Holy Scripture, to atone for sin. It did not, however, apply this atonement to each individual, for, if it did, we would all be saved, which is untenable.

To disprove that in the Mass there is a true sacrifice, it is alleged that Melchisedech never offered a sacrifice. This is argued from St. Paul's silence about his (Melchisedech's) sacrifice in his epistle to the Hebrews. St. Paul tells the Hebrews a few facts about Melchisedech, and says

there were many other sublime things which they were not fit to hear then. First, he says, he had neither beginning nor end of days. Second, that he was like to the Son of God. Third, that he was a priest forever. Now, because St. Paul mentions these few facts and is silent about his Sacrifice, it does not, therefore, follow that Melchisedech never offered a sacrifice. Evidently, if this did not enter into the scope of the apostle, it is no argument against his (Melchisedech's) sacrifice. Now, the question arises, did it appertain to his scope? What was St. Pual going to prove in his epistle to the Hebrews? That Christ was superior to Aaron. He was addressing the Jewish converts who had a high notion of the Jewish religion, and an erroneous one of the Christian. They believed Christ was a priest, but inferior to Aaron. This is what St. Paul had to combat. Melchisedech was superior to Aaron. (1) Because Abraham paid tithes to him, which was a sign of superiority. (2) Melchisedech blessed Abraham, and the lesser is blessed by the greater. But Abraham

was superior to Aaron according to yourselves (the Jewish converts;) therefore, Melchisedech was superior to Aaron. The mention of sacrifice would not go to prove this proposition; on the contrary, it would disprove it; hence St. Paul does not mention it for Aaron's sacrifice was superior to bread and wine.

To convey the idea of what the *Mass is not*, it is alleged that St. Paul says to the Hebrews, if Christ were on earth He would not continue to be a priest under the New Dispensation, so much say those who handle "chips" and "scraps," the New Law excludes the idea of sacrifice. Now, if the idea of Christ's priesthood be so repugnant to the New Dispensation, for a greater reason, there can be no other. There are, no doubt, priests, but, they are not to sacrifice, but to administer Sacraments, preach, etc. Now, to support this, they say, not only would Christ cease to be a priest, but this term is not given once in the New Dispensation to any person, and, for a good reason, because there is no sacrifice in the New Law; hence there is no need of a sacrificing priest. Let us find out the train of reasoning the apostle proposed to him-

self. It is the same thesis he proposes here, as he did about Melchisedech. The Hebrews were very ignorant of the truths of the Christian religion. Their errors followed from the opinion they had of the Old Law. They thought there could be no prophet greater than Moses. St. Paul refutes this. Then, they thought Aaron's priesthood was higher than Christ's. The apostle uses this to refute their error. In fact, he says, if the priesthood of Christ were inferior or equal to Aaron's, an absurdity would follow; Christ would not be a priest at all, but you believe that he was a priest. There was a priesthood already established to perform sacrifices in connection with it. Now, would it be prudent for God to abolish that; and, establish the same order in its place? For example, what reasonable man would take down a house to build it up in the same manner? If Christ were inferior to Aaron, why would God abolish Aaron's priesthood, to establish an inferior? Therefore, you are forced to conclude that Christ's priesthood is superior to that of Aaron's. Thus he refutes their contention and establishes his own thesis. Aaron's priesthood, *de facto*, is abolished on the second grounds given, therefore it was to make room for a greater. Hence

the meaning of the text is, that if Christ were on earth now, in the false position you placed him, inferior or equal to Aaron, he would not be a priest. Unless both St. Paul and the Hebrews admitted Christ was a priest this would be a meaningless dispute. Hence, so far, from supporting the position taken, in the beginning, the text, with the *scope*, of the apostle, prove a priesthood and consequently a sacrifice in the New Law.

Finally, it is contended, that, as the sacrifice of the Cross is infinite, there is no place for the sacrifice of the Mass. It is true the sacrifice of the Cross is infinite, by reason of satisfying for sin, but by reason of applying the fruits of this satisfaction, we deny, and, hence, there is sufficient place for the sacrifice of the Mass, to apply the fruit of the sacrifice of the Cross. Were it otherwise, that is, were it so, that the sacrifice of the Cross not only satisfied for sin, but also, this satisfaction is applied to each and every one, then, there would be nothing to be done on our part. We would be all saved without belief in God, the keeping of the Commandments or any other duty prescribed in the New Dispensation; in a word, without any effort on our part. What an absurdity! Who will endorse

the conclusion and still call himself a christian? The dilemma is here without doubt; now, which horn is it more reasonable to cling to?

It is alleged, too, that as the Mass is said in an unknown tongue, and paid for by the hearers, it is merely a scheme to keep the people in ignorance and dupe them out of their money. In answer to the first allegation, we say, that it is a mistake to assert, that the people are kept in ignorance of the Mass, as a glance, at their prayer books where it is usually explained and the prayers translated in the vulgar tongue, will prove conclusively; and moreover, every child is taught before First Communion, the meaning and import of every thing pertaining to the altar. Nor, is this without precedent, in ancient and modern times. The services of the Jews were, and are now, in the ancient Hebrew tongue. Now, this was not known to the common and synagogue-going people in the time of our Lord, nor is it known to this day by the ordinary Jewish worshipper. Millions of people, in Asia and Africa, even now, follow the same custom of praying in an unknown tongue. [Encyclop. of Geog. Vol. II.] In another chapter, this objection is, we think, disposed of to the satis-

faction of every honest truth-seeker. It has never entered the mind of any well informed Catholic, to offer money, for the Mass, neither has it ever occurred to any priest, to receive money for the Sacrifice, as it is unpurchasable. It is true, money is often given when the priest is requested to say Mass, but it is made merely the occasion—from time immemorial—to contribute to the support of the priest, just, as is the case when the sacraments of Baptism and Matrimony are administered. In fact, the custom of giving donations on such occasion dates back to the time of Christ himself, for we read that the Blessed Virgin, on presenting the child, Jesus, in the Temple, offered what the Levitical law prescribed for the poor. The Catholic priest never enters the ministry for money, never contracts for a certain salary, never says Mass or administers the Sacraments for price. True to the commission of Christ, he goes to preach the gospel with "neither scrip nor purse", depending on the charity of the people, who are not unmindful of the words addressed to them by the Lord of All, "He, who preaches the gospel, should live by the gospel." There never has been a nation so barbarous, nor a people so uncivilized, that had not their men to

attend to things spiritual, however crude their notion of things spiritual might have been. Today, every people and nation have their preachers and divines charged with the proper conduct of their respective religious functions. The Queen of England has her chaplain, the Emperor of Germany has his preacher, the Czar of Russia has his spiritual adviser and every congregation has its pastor. All these are paid a certain stipend. Now, do the Queen, the Emperor, the Czar or the congregation pay their "men of prayer," for such they are supposed to be, for the value and worth of their prayers, or, for their time, attention and labor? Those who talk the loudest, in support of the objection, will admit, that these preachers and pastors are paid not for the length, eloquence or worth of their prayers, but for the time and labor spent amongst their respective charges. But, are the time, attention and labor of a Catholic priest worth nothing? Now, if a Catholic engage the priest to say a Mass for his intention and pay for the time and attention in carrying out his wishes, surely there cannot be anything wrong in this. He pays nothing for the Holy Sacrifice, which cannot be purchased by silver or gold, but for that which all the

world, not excepting the so-called "divines."themselves must admit, to be worth a consideration.

Within the compass of a larger volume than this, it would not be possible, to review all the objections urged against Catholic doctrine in general; and, the Holy Sacrifice of the Mass in particular. What has been said, is sufficient to illustrate the mode of argument employed to make the *Mass what it is not*, and thus, deceive those who are foolish enough to take an exposition of the church's doctrine, from the lips and pens of her enemies. Every honest truth-seeker can see at a glance, how and where, he can be informed regarding the Sacrifice of the Mass, and all other doctrines of the church, as well. Were every citizen to act reasonably and American-like, in relation to the church's doctrine, an unapostolical horde of "divines," ex-Romish priests and escaped nuns would soon be compelled to observe the Eighth Commandment—earn their bread honestly, like the other sons of Adam, or quit the country. Then, would we hear no more vile slander respecting the laity's being blindfolded; "superstitious mummery to deceive and dupe the unwary," young ladies imprisoned in nunneries, without hope of escape, or heart in their

profession; convents, being arsenals, and churches, magazines; and every Catholic trained in the manual of arms, and in the use of the midnight torch, for the destruction of non-Catholics at, a given signal from the Pope. The spectres of fraud, mistrust, tyranny, and hypocracy would vanish like the mist before the rising sun. The dread of dungeons, racks, quick-lime, burning alive, of the gutters running brimful with Protestant blood, shed at the hands of Papists, would no longer deprive Morpheus of his votaries. Those anti-Catholic nursery stories, school stories, club-house stories, drawing-room stories, platform and pulpit stories, would be replaced by others having foundation in fact, and better calculated to improve society, generally. Newspapers, magazines, reviews, pamphlets, novels, romances and the so-called literature of the day, whose mission, it seems, is to disseminate "Popish frauds and intrigues," would meet a warm reception. The same fate would await those "choice" selections of poetry, of history, of books of travels, of prophecies, of polemic discourses and of tracts, which only serve to sow the seeds of discord between neighbors; and rob the christian world of *charity*. It is the duty of us all, to love

our neighbors much, our country more, and the things, which fit us for heaven, most. Knowledge; and. not calumny, is necessary to enkindle charity's flame in the human heart, for we cannot love a thing without first knowing it. This being the case, and in view of the end and object of our being, it is our duty, to know the ways and means God has ordained to apply the saving Blood of Jesus Christ to us, to create virtue in the soul, and, to enkindle therein charity, which is the distinctive virtue of the faithful on earth, and, the saints aud angels in heaven. To bring about these happy results, there is no means better, more sublime and Godlike, than the Holy Sacrifice of the Mass. The more we know it the more we appreciate the goodness and mercy of the Saviour; the more we know it, the more we love that Sacred Heart, that amiable tongue and that merciful hand which conceived, instituted and offered the first Mass. Instead, then, of dwelling further on misrepresentations of the Mass—on *What it is not*—let us see *What it is*, as well as, review those things that have relation to it.

Chapter 2.

Sacrifice. As it would be foreign to our design, in issuing this little pamphlet, to ent erinto any dissertation regarding the definition of Sacrifice, the following will be found short, exact, theological and well suited to the scope of the present chapter: sacrifice is an external oblation of a sensible thing, made to God alone, by a legitimate minister, to acknowledge His supreme dominion, the oblation being accompanied with the destruction or, at least, the change of the thing offered. To be acceptable to God, then, the thing, itself, must be apt; there must be an act by, which the thing offered is destroyed or changed, called immolation; there must be a legitimate end to the Sacrifice offered God; there must be the legitimate man to perform the act. Associated, then, with the idea of Sacrifice, are an altar, a victim, an immolation, an object or end and a priest. There is no historical fact more clearly establish-

ed than, that, men offered God sacrifice from the very twilight of ages. We learn that the sons of Adam, Cain and Abel, offered, in sacrifice to God, the fruits of the earth and the firstlings of the flock. [Gen. IV, 3 et seq]. Noah, in thanksgiving for his safe delivery and that of his family from the destroying waters of the deluge, built an altar and offered thereon holocausts. [Gen. VIII, 20]. Melchisedech, as priest of the Most High God, offered bread and wine in sacrifice. [Gen. XIV, 18]. Abraham, the Father of the Faithful, raises his hand to sacrifice his own son Isaac and God accepts his obedience; and, substitutes another victim. Nations and peoples, that had long lost sight of the one true God and were wont to worship idols, offered sacrifice. The altar is found among things that remain of the Druid priesthood of Northern Europe. In many parts of Europe, there are to be found fragments of the altars whereon the Frank and the Saxon immolated their victims. The Egyptian altars were laden with victims of Isis and Osiris. The altars

of Greece and Rome smoked with sacrifice offered to a Jupiter, a Mars, a Venus, an Appolo, a Zeus and to hundreds of other divinities. On the banks of the far-off Euphrates and the fertile plains of the Tigris, in populous Babylon and wealthy Assyria, among tribes without a written language and people without culture or civilization, beautiful altars and magnificent temples arose where sacrifices were offered and where devotees assembled to pray to their deities.

All the tribes and peoples and nations had their altars, their priests and their sacrifices. Plato, Aristotle, Cicero, Seneca, Herodotus, Hesiod us, in fact all writers of antiquity testify to this. Plutarch says: "If you traveled the earth you may find cities without walls, books, laws, houses, coin, schools and churches; but a city without temples and gods which they address with prayers and vows, to which they offer sacrifice for benefits received or evils turned away, and by rites and ceremonies, no one ever saw." From one end of the earth to the other, all nations, civilized as well

as barbarous, had retained the idea of sacrifice to the Divinity, corrupted to be sure, yet still containing a trace of that germ of truth which it pleased God to communicate in the Garden of Paradise. For, were it otherwise, how account for the existence of sacrifice at all times and among all people? The Creator, no doubt, implanted in every human breast a conviction of the necessity of sacrifice, which time or place or circumstance, has never been able to eradicate. It was, however, after the deliverance of his people from the bondage of Egypt; and, setting them up as his chosen nation, that God positively prescribed sacrifice. A particular tribe is selected, that of Levi, and a certain family is chosen, that of Aaron, to minister at the altar. The different sacrifices, the holocaust, the peace offering, the sin offering and the impetratory offering are all ordained and described minutely; as also the ritual, the liturgy, the altar, the victims and the priests. [Leviticus.]

The biblical student cannot fail to note

that even in the Mosaical dispensation, everything pertaining to the Tabernacle and Temple was but the type and figure of something more perfect which was then to come. Who can read of little Isaac, faint and weary, bending under the wood which was to comsume the victim, without a serious thought on the Heavenly Victim, of a future age? Who can listen to the conversation between Isaac and his father Abraham, as they ascend Mount Moriah, without thinking of Calvary? The father has the fire and the sword and prepares the altar, but Isaac in wonder, asks, "Where is the victim for the holocaust?" [Gen. XXII, 7.] Every altar, every stone of the temple, every victim, every offering, every priest and everyone that assembled for sacrifice, Jew as well as Gentile, from Abel to Zachary and from the twilight of ages until the eating of the Pasch for the last time, in the Cenicle, cried out, "Where is the victim for the holocaust?" From the very cradle of the human family, the Lord answered those, who harkened to his voice, as Abraham answered

Isaac, on the hill top of Moriah, "God will provide Himself a victim for a holocaust, my son." When that Star of Bethlehem arose, on a Judean morn, and lit up the earth with a heavenly resplendant light, and attracted by its effulgence the shepherds: in response, to the Infintile voice of the Incarnate Word, "Sacrifice and oblation Thou wouldest not, but a body hast Thou fitted to me. Holocaust for sin did not please Thee; then said I, Behold, I come" [Heb. X, 5], the angels of Heaven burst forth in that beautiful canticle, "Glory to God in the highest and on earth peace to men of good will," resounded through the blue vault of heaven, piercing the azure sky, chanted again and again by myriads of celestial voices, in the hear ing of every son of Adam disposed to listen. Now the mystery is unravelled, the prophesies are fulfilled, the oblation prefigured in the sacrifices of the Jewish Law and so plainly pre-announced by the prophet Malachias, is no other but the Unbloody Sacrifice of the New Law, wherein Christ Himself is really present

and offered for the living and the dead. Yet, against the doctrine of the Mass, so plainly foretold by the prophet, so strikingly prefigured by the sacrifices of old and so clearly taught by Christ and his Apostles; yes, against, even the concurring testimony of all ages and nations from the beginning of Christianity, we hear the loud and boastful voice of so-called Christians declaring that the Sacrifice of the New Law is not a true and proper sacrifice offered to God.

MASS—A glance, however, at the following canons of Trent will show what the Church, the Pillar and Ground of truth, believes and teaches and what is well-founded on revelation and tradition, as we shall see in the sequel:

CANON I.—"If any one saith that in the Mass a true and proper sacrifice is not offered to God; or that to be offered is nothing else but that Christ is given us to eat; let him be anathema."

CANON II.—"If any one saith, that by those words, Do this for the commemoration of me, [Luke XXII, 19.] Christ

did not institute the Apostles priests; or, did not ordain that they, and other priests should offer His own body and blood; let him be anathema."

CANON III.—"If any one saith, that the sacrifice of the Mass is only a sacrifice of praise and of thanksgiving, or, that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice, or that it profits him only who receives; and that it ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities; let him be anathema."

CANON IV.—"If any one saith that, by the sacrifice of the Mass, a blasphemy is cast on the most holy sacrifice of Christ consummated on the cross; or that it is thereby derogated from; let him be anathema." [Council of Trent, Ses. XXIII.]

Malachias, whose name signifies the Angel of the Lord, and who was the last of the prophets, flourishing about four hundred years before Christ, foretells the reprobation of the Jews and their sacrifices, and the calling of the Gentiles who shall

offer up to God in every place an acceptable sacrifice, in these words: "I have no pleasure in you, saith the Lord of Hosts, and I will not receive a gift of your hand. For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is a sacrifice and there is offered to my name a clean oblation; for my name is great among the Gentiles; saith the Lord of Hosts." [Mal. 1, 10 et seq.] According to the above prophecy, of the coming of the Messias, a new and true sacrifice must be instituted, instead of the sacrifices of the Old Law, but the Massias has already come; therefore in the New Law there is a new and true sacrifice. Now, this sacrifice must be either the sacrifice of the Cross, or of good works, or of the Mass; but it cannot be the first or the second, therefore it is the third, the Mass. It cannot be the first, for this new sacrifice was to be offered in *every* place from "the rising of the sun even to the going down;" whereas the sacrifice of the cross was offered only in *one* place in the land

of Judea. It cannot be the second, for the sacrifice foretold was to be a *new* sacrifice. But the sacrifice of good works was from the very beginning. Hence, it must be the Mass, and consequently in the Mass is offered to God a true sacrifice.

"In that day there shall be an altar of the Lord in the midst of the land of Egypt," [Isias XIX, 19.], and speaking of the nations, the same Evangelical prophet says: "I will take of them to be priests and Levites, saith the Lord." [Isias LXVI, 21.] This prophecy must regard the Christian altar and the Christian priesthood; and consequently, the Christian sacrifice for the altar could not mean the altar of the temple, since the Israelites had no altar till they came into the desert on their journey from Egypt, years before the prophet flourished; nor could it relate to the altar or sacrifice of the Jews, because they were commanded to sacrifice only in the Tabernacle and Temple. The selection of the priests could mean neither the Jewish nor the Gentile priests, for the Jewish were to be of the tribe of Levi and of the house

of Aaron; while the priests of the Gentiles could not be chosen, as their offerings were not, "clean," nor, for obvious reasons acceptable to the Lord. Finally, reference could not be made to sacrifices of prayer, aspiration or suffering, for all these existed from the beginning and were always acceptable to God, as we have seen. It follows, then, that reference is made to the altar, to the priest and to the sacrifice of the Christian Dispensation. Yes, looking through the mists of ages the prophetic eye saw the sacrifice of the Mass, offered on every hill and in every valley, from one end of the earth to the other.

St. Paul writes: "Thou (Christ) art a priest forever, according to the order of Melchisedech." [Heb. VII, 17.] Melchisedech offered a true sacrifice in bread and wine, for the Hebrew word "Proferns" is the same, by reason of the subject matter, and, the biblical use as the Latin "Offerns", which implies a sacrificial action, and consequently, clearly conveys that Melchisedech offered bread and wine be-

cause he was a priest, and hence his duty, as such, was to offer sacrifice. But Christ is a priest, according to the rite of Melchisedech: "Thou art a priest forever, according to the order of Melchisedech," the order meaning the rite or mode of offering sacrifice. Therefore Christ offered a true sacrifice in bread and wine, at the last supper.

"And taking bread, he gave thanks, and brake, and gave to them, saying: This is my body which is given for you. Do this for a commemoration of me." [Luke XXII, 19.] Here Christ, instituting the Eucharist, offers God the Father, a true sacrifice, under the species of bread and wine, for there is no other reason why he is a priest according to the order of Melchisedech; but the Mass is the same sacrificial act as Christ did at the Last Supper, as is plain, from his own words to the apostles, "Do this for a commemoration of me." Therefore in the Mass, is offered a true sacrifice to God.

To give his converts a due appreciation of the Sacrifice of the New Law and

to estrange them from idolatry, St. Paul says: "Are not they that eat of the sacrifices partakers of the altar? * * * But the things which the heathens sacrifice, they sacrifice to devils and not to God. And I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord and the chalice of devils. You cannot be partakers of the table of the Lord and the table of devils." And again, "We have an altar whereof they have no power to eat who serve the Tabernacle." [I Cor. X, 18 et seq.—Heb. XIII, 10.] Here St. Paul compares the sacrifice offered to God and those offered to the devils; but this he could not do for a very good reason, had not the early Christians a sacrifice. The early Christians had an altar, according to the apostle of the Gentiles, but where there is an altar there is a sacrifice; in fact it is an altar because sacrifice is offered on it. Therefore the apostle very plainly teaches what existed in the apostolic age, a sacrifice, an altar; and, consequently, a priesthood.

From the foregoing, it is hard to see, how any one, who believes in Revelation, can deny that in the New Dispensation there was instituted a true sacrifice; but this is the sacrifice of the Mass, consequently in the Mass, is offered a true sacrifice. As the Paschal Lamb was a true sacrifice, so also the Last Supper must be a true sacrifice; for at that time, Christ made a new alliance, a New Testament, like the Old, and, like it, it should be sanctioned by sacrifice and by blood. As Moses, when sprinklng the people with the blood of the calves, said: "This is the blood of the covenant which the Lord hath made with you" [Exod.], so Christ alludes to the words and uses nearly the same in establishing the New Covenant, his New Testament: "This is my blood of the New Testament." [St. Mat. XXVI, 28.] To sanction his mission, Moses spoke of blood, offered in sacrifice; Christ, in whom all was to be fulfilled that had been written, mentions blood offered in sacrifice of Himself at the last supper. Moreover, we have seen, that a new sacrifice was to take the place of oblations and sacrifices of old. Now, there can only be question of either the sacrifice of the Old Law, or of the

sacrifices of the pagans, or of praise or, finally, of the Mass; but there can be no question of the first, for these were abrogated, nor of the second, for they were "unclean," nor of the third, for they were not *new*, existing as they did from the beginning. Besides they are not sacrifices strictly and properly speaking; therefore there is question only of the Mass, and, hence the Mass is the true sacrifice of the Christian Dispensation.

Faithful to the trust reposed in them, and true to their vocation, the apostles and disciples were "ministering to the Lord and fasting" [Acts XIII, 2.], at Antioch, when the Holy Ghost spoke to them. Ministering, in Greek, signifies offering sacrifice, according to the most learned writers. [Cor. a Lap. Erasmus, et al.] St. Justin says: "In every place sacrifice is offered; the bread of the Eucharist and the cup of the Eucharist as Malachias foretold." [In Dialog. cum. Tryphon Judeo.] St. Ireneus speaks as follows: "He who among creatures is bread, took it * * * saying: This is my body, and the Chalice in the same way His Blood." [Adv. Haer. XIV.] St Augustine, speaking of his mother, then, deceased, writes: "She desired to be remembered at the altar, no day passing without it, where

the Holy Victim is dispensed, because the Chirograph which was against us was taken away." [St. Augustine's Confessions.] Why multiply authorities? Since the monuments and histories of the past, the rituals and liturgies of ancient churches, the prayer books and traditions of all nations and languages, even those who have separated from the Church, from the Apostolic age, down to the present time, speak of the Unbloody Sacrifice of the New Law, the Mass. Those who deny that the Mass is a true sacrifice, while calling themselves Christians, should note, that there never has been a religion without a sacrifice, either in the law of nature or in the written law; even among the pagans, sacrifice was offered; that the idea of God, associates with it the idea of sacrifice, and, finally, that in case of denial, it is but fair to ask who instituted Mass, if not Christ Himself? The innovator should be known, as well as, the day and date of the innovation. Where does history record the one or the other? Could such a new doctrine be taught and believed in the church were it not heaven-sent? Could any power on earth force people to believe, that in the Mass, there is a divinely instituted sacrifice, had not Christ and his apostles taught it?

Chapter 3.

Mass. The most learned writers do not agree as to the origin of the word Mass. Some deem it a derivative from the Hebrew word Massah which means a debt; others claim it orignated from the Greek word Myesis, initiation, while others again derive it from Mes or Messe which in Northern Europe meant a banquet and sometimes, a sacrifice. It appears, however, more consonant to come from the Latin Missa or Missio referring to a custom in vogue during the first five centuries of sending away those under instruction before the most solemn part of the Mass, the Consecration. From this dismissal (in Latin, Missa) and a second that followed after the Divine Sacrifice, the Latin word Missa or the English Mass has its origin, according to the most numerous and most learned liturgical writers.

According to circumstances, ceremonies, the place and the particular object for which it is offered, different names have

been used to qualify it, viz: Low Mass, High Mass, Pontifical High Mass, Conventual Mass, Nuptial Mass, Golden Mass, Private Mass, Solitary Mass, Votive Mass, Midnight Mass, Mass of the Presancitified and Mass of Requiem.

LOW MASS—Is so called on account of its being said by a single priest in a low tone of voice.

SOLEMN HIGH MASS—When the Mass is chanted with deacon, sub-deacon and other ministers it is called Solemn High Mass. When, however, there is neither deacon or sub-deacon in attendance a Mass of this kind is called *Missa Cantata* or Sung Mass.

PONTIFICAL HIGH MASS—Is sung by a bishop with his ministers in attendance. If, however, the bishop merely occupies his throne this Mass is called Solemn High Mass, *coram Pontifice.*

CONVENTUAL MASS—Is that Mass which rectors and canons of Cathedrals are obliged to say daily. This Mass is of obligation in Convents, and rural Churches too, where the blessed Sacra-

ment is kept, according to some authorities. [De Herdt, 1, 14.

NUPTIAL MASS—Is that Mass prescribed to be said, on the occasion of solemnization of matrimony, in behalf of a newly married couple.

GOLDEN MASS—Was formerly celebrated on Wednesdays of Advent in honor of the Blessed Virgin with all the pomp and splendor of the Church's Ceremonial; the bishop, his canons and all the religious orders of the place assisting.

PRIVATE MASS—Is celebrated in some private chapel or oratory to which few have access and at which the priest only communicates.

SOLITARY MASS—When Mass is said without the attendance of people or the assistance of a server it is called Solitary Mass.

VOTIVE MASS—When, instead of the Mass of the day, a Mass, to satisfy the pious intentions of the priest or a member of his congregation, is celebrated, it is called Votive Mass.

MIDNIGHT MASS—And Nocturnal

Mass, were frequent in the days of persecution; and later on Midnight Masses were prescribed on certain festivals, the only one remaining is attached to Christmas.

MASS OF THE PRESANCTIFIED—So called because it is celebrated with a Host consecrated on a previous occasion as on Good Friday—the only day it is permitted in the Latin Church.

MASS OF REQUIEM—Is offered for the dead and may be said any day on which the rubrics permit. It is a pious custom to say such Masses; first, when the person dies; secondly, on the third day in memory of our Lord's Resurrection after three days; thirdly, on the seventh day in memory of the mourning of the Israelites seven days for Joseph, [Gen. 1, 10]; fourthly, on the thirtieth day in memory of Moses and Aaron, for whom the Israelites lamented for thirty days, [Numb. xx], and finally at the end of a year, the anniversary Mass.

Chapter 4.

Language of the Mass. The fact that the Mass is celebrated in a language unknown to the people is a subject of astonishment to many non-Catholics, who do not know the reasons, and who imagine it is without precedent in ancient or modern times. At the time of our Lord the Roman soldiers had carried the Eagle in triumph from Gibraltar to India and from the Great Desert to the fastnesses of the bleak North. Everywhere a conquered people were obliged to adopt the language of the conquerers, until the whole civilized world became so Latinized that they admired the beautiful verses of a Virgil and a Horace, the past mirrored in purest language by a Tacitus and a Cæsar, the inimitable orations and works of a Cicero and a Quintillian. The most gifted poets, the most learned philosophers, the most profound scholars, the most wise statesmen and the most brilliant orators of the civilized world had

worked to make the Latin tongue the sweetest and the most beautiful of the languages of men. Now, as God demands the first and the best, is it any wonder that the Church adopts the Latin language in His praises? The very fact of retaining this language in our liturgy is a reminder to all men of the Church's antiquity. Yes, the soldiers that apprehended Christ spoke the Latin tongue; the language in which He was tried and condemned in Pilate's Hall was Latin; the inscription on the cross was Latin; the guards that watched around the dying Christ spoke Latin; the soldiers who guarded the tomb spoke the same language; the apostles wrote it; the martyrs received their death sentence in it; the disciples preached in Latin and every civilized nation understood it. The Church, then, retains the Latin, if for no other purpose, to tell the people of the earth, that she alone, of all the so-called churches, came down from Christ and his apostles.

It is a well known fact that every living or spoken language changes. In the lapse

of time words lose their meaning, in some cases conveying even the very opposite. The language of a Virgil, a Cicero and a Cæsar has become the Italian; that of the Patriarchs and Prophets, at the time of our Lord, had become Syro-Chaldaic, and the English of the fifteenth century, as can be seen by translations of the Bible of that time, is no longer the English of to-day. Words are like so many vessels, says a certain writer, which hold the ideas, the thoughts and the doctrines. This being so, while the words remain the same, the ideas and doctrines will not change. When the words change the doctrines change and will soon be lost. But the truths and doctrines left by Christ and his apostles cannot change, and hence, the necessity on the part of the Church of selecting a language that does not or cannot change; for the Latin is a dead language, consequently the writings and orations of Virgil, Horace, Tacitus, Cæsar, Cicero and Quintillian are the same to-day as they were when written by those great geniuses of ancient Rome; and, for pre-

cisely the same reason, the truths taught by our Lord and his apostles are the same to-day as when preached in Judea's favored land.

The mission of the Church is to teach all peoples and nations. To fulfill this mission, it is but meet that she adopt one language. Were it otherwise, she would be divided into as many religions as there would be nations, each having a national church, instead of the Church of the Living God, as is the case in Russia and England. The Church by adopting one language was to repair, in a measure, that division of tongues and separation of nations wrought at Babel, by bringing back and uniting the peoples of the earth from the rising to the setting of the sun, in one tongue and one religion, so that there might be but one fold and one Shepherd, as there is but one race (that of Adam) on earth and one God in heaven.

The Church is composed of people speaking a diversity of tongues, nearly three thousand languages and dialects, and yet there is one tongue in which we can

address the Father of the faithful. The language of the people may differ, and they may not understand each other, but there is one language which unites all together, and to Rome itself, and this is the Latin. The clergy may differ in character, language and custom, one may be brought up in far-off China or distant India, another may claim as his native land vine-clad France, or sunny Spain, yet, come from whatever land on the face of the earth they may, can understand each other and can discuss intelligently in the same tongue, as all received their education in Latin. The child of the Church may go to whatever land he may, the language of the Church is the same, as are also the services—the self same as he saw at home in his childhood days. Latin has enriched many languages. It is said that half the English, two-thirds of the French, three-fourths of the Spanish and nearly all of the Italian words are of Latin origin. Latin is the most widely spread and best known language in the world. The students of all universities, the world over,

know it; the professors of colleges know it; the learned in every land know it; Sir Isaac Newton, John Milton, Leibnitz, Descartes, Mallebranche, Kent, Bacon, Locke, spoke, wrote and sung in Latin. Histories, as well as law books, and philosophies, as well as medical books, contain quotations in it. The doctor, the scientist, the botanist, the inventor, in fact, the learned of every age and country are not unacquainted with it. Latin is the language of the learned the world over, and is it to be wondered at, that the Church, the mother of learning, the teacher of the arts and sciences and the civilizer and christianizer of every nation should adopt, cultivate and preserve it? As French is the language of diplomacy, English the language of commerce, so Latin is the language of learning and religion. There was a time when the Goths, the Visigoths, the Huns, the Vandals and other barbarian tribes, without a written language, without civilization and without religion, swept down from the fastnesses of the North to destroy every vestige of boasted

Rome. Nothing could resist them; onward they marched in their countless thousands leaving destruction and devastation in their wake. The fairest provinces of the Roman Empire became theirs, as also the wealth accrued for centuries. No power on earth, save one, could resist their savage attacks, and this one met, resisted and in process of time civilized and christianized them.

From destruction the church preserved all that was admirable in literature and art of the glorious past, and by means of the Latin she brings us face to face with her work of nineteen hundred years, with her martyrs, with her confessors and with her doctors, yes! with the very apostles themselves. No wonder, then, that she retains a language that unites the past to the present; a tongue that speaks to every people under the sun, and a means that brings together and unites to Rome over 250,000,000 souls. At a general council the utility of one language, the Latin, is apparent. Here the bishops, the pastors of the Church, assembled from all parts of

the world, men of every language, of different customs, of different training, or different education, of different manners: how could they deliberate without one language? It is true, that the Holy Sacrifice of the Mass is offered in nine different languages. In Latin, in all parts of the Western Church; in Greek, by the Uniat or Melchites of the East; in Syriac, by the Maronites and Melchites; in Chaldaic, by the countries comprising ancient Chaldea; in Sclavonic, by the Catholics of Istria, Leburnia and Dalmatia; in Wallachian, by the Wallachians; in Armenian, by the Catholics of Armenia, also Armenians scattered over Asia Minor, Syria, Palestine, Turkey, Georgia, Greece, Africa, Italy and Russia; in Coptic, by Copts of Egypt, Numidia and Arabia; Ethiopic, by by the Abyssinians. [O'Brian's History of the Mass, page 21]. These languages are, however, all dead and unknown to the common worshippers. It must be borne in mind that Latin is the language of the Church and these above mentioned are, with one exception, tolerated by the tacit

consent of the Sovereign Pontiff.

We could not conclude this chapter better than in the words of a learned writer on the subject, [O'Brian's History of the Mass, Page 33].

"The Catholic Church celebrates in Latin for a variety of reasons: First, because she did so in the beginning, and as she never changes her faith, she has never deemed it advisable to change her language. If her sacred language changed with those that are changing around her, there would be no end to the confusion that would result and much disedification would unavoidably be given by using words and phrases in the hearing of the people to which the grossest meanings are sometimes attached. Secondly, as order is heaven's first law, uniformity seems to be the first law of the Church, for which reason she makes it her endeaver to have her greatest charge, the due and respectful celebration of the adorable Sacrifice of the Altar, conducted with the same ceremonies and said in the same language everywhere. This she could not do un-

less she had fixed on a common language. Thirdly, unity in respect to language goes a very great way in preserving unity of belief. A writer of high repute [Porubszky Jure Suo Ecclesiast, P. 854,] declares as his firm conviction that the various churches of the East which have severed their connections with the centre of unity, Rome, would hardly ever have done so had they been required from the beginning to make Latin their liturgical language. National languages always pave the way for national churches Fourthly, by preserving the Latin in her liturgy and requiring her ministers to cultivate it, the Catholic Church has secured for herself the accumulated literary treasures of eighteen centuries of Christianity. By this she has free access to the writings of some of the most illustrious doctors of the Church, to common and civil law, to the decrees of ancient councils, and to many other documents of value, which would have otherwise been totally out of reach. For which reason alone our Holy Church should receive the praise of Christ-

endom. Hallam, in his "Middle Ages", could not hide the fact that the sole hope of literature in these times depended principally on the Catholic Church, for wherever it existed the Latin language was preserved.

Chapter 5.

Vestments. We are spiritual and corporal and hence our religion must be spiritual and corporal. By means of the five senses we are moved and therefore the wisdom of prescribing sacred Vestments which speak to the soul of a Man God's love, a Man God's suffering and a Man God's death for every child of Adam. It is but natural that the Church clothe her ministers in certain distinctive vestments to show their state and dignity. The world acknowledges the propriety of clothing the soldier on the field, the servant in the employment of his master, the solicitor at the bar, the judge on the bench and the king on his throne, in certain robes indicative of their state and authority. Of old, God himself commanded Moses to clothe Aaron and his sons in vestments in order that the people seeing their robes might be reminded of God's Covenant and thus keep them from idolatry and in the true faith of Je-

hovah. Some, little conversant with Holy Writ, deny that vestments have apostolic origin, notwithstanding the words of the beloved Apostle. [John XIII, 4 and 12.] Not having altar, priest or sacrifice themselves, our Protestant friends who occasionlly attend Catholic Churches, are lost in astonishment at the unique vestments used at the altar. This is not to be wondered at, however, as they know little and care less, perhaps, of their history and significance. Were all the children of the Church conversant with the significance of the robes with which the priest is clothed at the altar, no little benefit would accrue to themselves and much might be done in dispelling the ignorance of non-Catholics who may be otherwise well disposed. The Vestments prescribed to be worn during the celebration of the Mass, are six: the Amice, Alb, Cincture, Maniple, Stole and Chasuble. THE AMICE, derived from a Latin word which means to clothe or cover, is a rectangular peice of linen resembling a handkerchief or white veil, with which the neck and throat are cov-

ered. The Amice was used to cover the head as well as the neck until about the tenth century. [Bouvry Exp. Rubr. Vol 11, 216.] The Amice has a variety of meanings; First, it denotes the veil with which the executioners covered the sacred face of Jesus while they mocked him; Second, it teaches the importance of hope and confidence in God which are the shields of salvation; [1 Thess. V. 8]; Third, it reminds us of the necessity of custody of the tongue. [Pontifical and Missal]. The second vestment with which the priest is clothed is called the ALB, so called from its white color. It is a garment made of linen, fastened at the neck by means of strings and reaches the feet of the wearer. The use of a vestment of this kind has not been unknown to the religious world from the very beginning. It is not unlike the linen garment worn by the priests of the Old Law, [Exod. XXVIII; Levit. VIII], nor that used by King David when removing the Ark from the house of Obededom to Jerusalem. [1 Paral. XV]. First, the Alb signifies the white robe with

which Christ was clothed; Second, the innocence of the Immaculate Lamb of God who takes away the sins of the world; the great purity of soul which is acquired by the reception of the Lamb of God at the Banquet of his love. The third in the catalogue is called the Cincture. It is a linen cord of such a length when doubled that it encircles the body, thus binding the Alb properly.

THE CINCTURE is of as high antiquity as the Alb which it always accompanies; its chief, in fact its only office, being to keep that garment in its proper place on the person of the wearer. [O'Brien's History of the Mass.] The prophet says, "Justice shall be the girdle of his loins, and faith the girdle of his reins." [Isaias XI, 5]. And St. John says "In the midst of the seven golden candlesticks one like unto the Son of Man clothed with a garment down to the feet and girt about the paps with a golden girdle." [Apoc. 1,13.] The Cincture signifies, First, the cords with which the sacred body of our Lord was bound; Second, it denotes the mortification of the

flesh and its vices; Third, it suggests the necessity of the virtue of chastity.

THE MANIPLE is a strip of cloth of the same material and color as the Chasuble and about two feet long by four inches in breadth, worn on the left wrist. From the beginning until the twelfth century the Maniple served as a handkerchief; afterwards it became a liturgical ornament. [History of the Mass.] The Maniple signifies the chains with which they bound the arms of Christ; Second, it brings to mind that penitential tears will be wiped away in Heaven; Third, it signifies that the labors perfomed in the service of God are productive of fruit.

THE STOLE is of the same material and color and width as the Maniple, is about six feet long and is worn around the neck, and crossed on the breast and kept in position by the Cincture. Cardinal Bona, Durand and other liturgical writers claim for the Stole the same high antiquity as the other vestments. [Dur. Rationale Div. 1, III, C. 5 N 6]. First, the Stole recalls to our minds the cords with which the neck

of our Lord was bound; Second, it signifies the yoke of the Lord laid on the ministers of the altar; Third, it denotes the nuptial garb of grace and the clothing of immortality and glory in the Heavenly Jerusalem.

THE CHASUBLE, the last in the catalogue of Sacred Vestments, is open at both sides and, as it rests on the celebrant, reaches down in front to about the knees, and a few inches further behind; its material is of precious cloth and its color one of the five prescribed by the rubrics. In the beginning, and in fact to this day, in many eastern churches, the Chasuble was, as the name implies (*Casula*, a little house,) a garment covering the whole person. Cardinal Bona mentions that St. Peter's Chasuble was conveyed from Antioch to the church of St. Genevieve at Paris where it was carefully preserved. [Rer. Liturg; P. 206.] First, the Chasuble denotes the purple garment with which Christ was clothed in the court of Pilate; Second, it signifies the sweet yoke of Christ, the cross, the patience and the law; Third, it is worn over all the other vestments to denote that charity,

which it represents, is above all virtues, and it hangs down behind and before, for charity is of two kinds; "Thou shalt love the Lord thy God * * * Thou shalt love thy neighbor as thy self * * * On these two commandments dependeth the whole Law and the Prophets." [St. Matt. XXII 37, 39, 40.

Concerning the reference of each of the Sacred Vestments to Jesus Christ, the remarks of Garantus may not be out of place: (1) The Amice is the veil which covered the face of our Lord; (2) the Alb, the vesture he was clothed in by Herod; (3)the Cincture, the scourge ordered by Pilate; (4) the Maniple, the rope by which he was led; (5) the Stole, the rope which fastened him to the pillar; (6) the Chasuble, the purple garment worn before Pilate. [Thesaur. Sacr. Rit., p. 137.

In conclusion, a word on the color of the Vestments may be opportune.

The Vestments worn by the priest are of five colors: white, black, red, green and violet. These are of ancient origin, in fact they were the colors of the vestments of

the tabernacle for they had white linen, purple, scarlet, violet and goat's hair. [Exod. XXV, 4, 5.] It has been well said by some writer whose name has escaped our memory, as the earth is clothed with lilies, roses, green herbs, dead branches and earth, so the Church clothes her ministers with these colors according to the truths she wishes to teach her children. White signifies joy, holiness, innocence and purity. For this reason it is used, as a rule, on feasts of our Lord, the Blessed Virgin, the virgins and confessors. Black is the color of death, and hence black Vestments are used on Good Friday and at Masses for the dead, except at funerals of children who die before the age of committing sin, when white is used. It may be observed, however, that the color is not an essential part of the Mass, the Sacrifice being the same in whatever color it is celebrated. Red, symbolic of fortitude, is the color proper to Penticost and for obvious reasons on the feasts of the apostles, martyrs and those of our Lord's Passion. Green, the symbol of hope, is used as the color of the time from

the Octave of the Epiphany to Septuagesima Sunday and from the Octave of Penticost to Advent. Violet, being the penitential color, is used in times of fasting, penance, public affliction and sorrow. N. B. Vestments of gold cloth may be used either as white or red.

Chapter 6.

Church Furniture. ALTAR.—The Altar is the Sacred Table of stone (or at least that part of it on which the Oblation rests) sufficiently raised above the steps and covered with three linen cloths, the outer of which should touch the floor on either side. N. B. (1) The altar denotes Christ through whom every oblation finds acceptance with God. (2) As the altar is the support of the Sacrifice, so Christ is the support of every sacrifice that has ever been or will ever be offered acceptably to God. (3) It is of stone to denote Christ who is called the foundation stone or rock. [1 Cor. x. 4]. (4) The altar is in the form of a tomb to remind us of the martyrs whose relics are there and who laid down their lives for the sake of Christ. (5) It is raised high above the floor of the Church to remind the faithful of Mount Calvary and that their thoughts should be elevated above earth to that Mediation which is performed between heaven and

earth. (6)The altar is covered with three white linen cloths symbolical of the purity which we should bring to the celebration of the Divine Mysteries, purity of intellect, heart and hand or purity of thought, word and deed. (7)The outer one which touches the floor on either side indicates the perfect purity with which the whole man should be clothed from head to foot.

THE CRUCIFIX—Indicates that the altar is another Calvary on which the Christ is immolated, though in an unbloody manner. N. B. (1)It is placed in a conspicuous position to remind the people assembled that their attention and hearts should be attracted to it; "I, if I be lifted up from the earth, will draw all things to myself." [St. John XII, 32.] (2)The Crucifix reminds us of the triumph of Jesus Christ over sin and death. The lighted candles are placed on either side of the Crucifix as a sign of honor, joy and exultation. (1)They represent Christ who came to enkindle the earth with divine love. "I came to send fire upon the earth and what will I but that it be

enkindled" [St. Luke XII, 49.] (2) They remind us of the light of faith which should ever burn in the hearts of the faithful. (?) The lighted candles remind the faithful worshipper of that light ineffable which emenates from the great white Throne of the heavenly Jerusalem, which will be revealed to him if he persevere to the end.

THE MISSAL—Is a large book containing all the Masses that are to be said throughout the year. N. B. (1)The Missal denotes the Saviour Jesus Christ who speaks to us through the Church. (2)It is not unfrequently highly embellished, sometimes even with gold, silver and pearl, symbolical of the gold and gems of heavenly wisdom contained in the Word of God.

THE CHALICE AND PATEN—Are made of gold or silver and consecrated by a bishop, for they are to contain the Sacred Species. The Chalice is the large eucharistic cup into which the wine, to be consecrated, is poured. The Paten is the small dish which covers the mouth of the Chal-

ice and upon which the large bread, for consecration, is placed. N. B. (1) The Chalice and Paten represent the hearts of the faithful, which are living vessels containing heavenly treasures. (2) On account of respect manifested for all that have immediate relations to our Lord these vessels are of costly material, consecrated and piously preserved to remind the people of the great value of the soul redeemed by the blood of Jesus Christ, and destined to be the abiding place of the Holy Spirit. (3) The Chalice is a symbol of the alliance between God and man. (4) The Chalice with the Paten stand in the center of the altar covered with a veil, reminding us of the veil of faith, the Eucharistic veil, the veil which envelopes the Jewish people, the incredulous and the sinful man. (5) The Chalice stands on a white linen napkin called the Corporal which symbolizes the winding sheet which Joseph of Arimathea shrouded the Sacred Body of our Lord. (6) The Corporal, signifies the purity of soul which each one should have to receive the Body of the Lord worthily.

THE BREAD AND WINE—The bread used at the altar must be of purest wheat unleavened and in form circular. The wine must be the pure juice of the grape. N. B. (1)The use of bread and wine is appropriate for the Mass, for as bread and wine nourish and support the body so the Eucharistic bread and wine, the Divine Victim, nourishes and supports the soul. (2)They typify the union of the faithful amongst themselves and with their head, Jesus Christ, for as the bread is made from many grains of wheat and the wine from many grapes so the mystic body of Christ is formed from multitudes. (3) They signify the mortification which every one must indure to be united with Christ, for just as wheat,in order to be made bread, must be ground in a mill and treated with water and heat, in like manner, a faithful soul, to be intimately united with Christ and live with His Spirit, must die to himself. (4)This bread is known as the *azymes* or the bread made without ferment, such as the Lord used at his last supper. It indicates the purity of soul which all

should acquire and which is obtained only through Christ. Leavened bread is not used, for leaven denotes vice, concupiscence and the principle of all corruption. "Know ye not that a little leaven corrupteth the whole lump? Purge out the old leaven that ye may be a new paste, as you are unleavened." [1 Cor. V, 6, 7.

THE HOST—Is of a circular form because the circle is the most perfect of figures, and is symbolic of eternity or infinity. On this account it is the most appropriate figure to represent the presence of Him who is infinite in duration, infinite in immensity, infinite in love and infinite also in the merits of his sacrifice. When the wine is poured into the Chalice it is mixed with a few drops of water. Our Lord Himself is believed to have made this mixture. The mixture of wine and water reminds us in the first place of the open side of Christ, whence blood and water issued profusely; in the second place it denotes the admirable union of the divine and human nature which our Lord cemented in His Incarnation, and through which we

are made partakers of the divinity, a union specially effected through the Holy Eucharist, by sanctifying grace and the glory of the next life; and in the third place, it represents the union of the faithful with Christ in one mystical body. [Schouppe, P's. 31-32.

THE CIBORIUM—Is a vessel much like the Chalice but wider in the cup. It is kept in the Tabernacle as long as it contains the Blessed Sacrament and from it is administered Holy Communion to the faithful.

THE MONSTRANCE—Known by several names as the Ostensorium, Portable Tabernacle and Remonstrance, is a large vessel highly ornamented and surmounted by a cross and surrounded by rays, in the center of which, is placed the Blessed Sacrament during benediction, exposition and processions. In the center is encased the Lunette which is the vessel proper for the blessed Sacraments, on these occasions, above named. N. B. (1)The Monstrance reminds us of those little towers of ancient times in which the Blessed Sacrament

was kept. (2)Its shape, imitating the radiant sun, recalls our Lord's Transfiguration on Thabor and the words of the Royal Prophet: "He has placed his tabernacle in the Sun." [Ps. XVIII, 6.

THE TABERNACLE—In which Christ in the Blessed Sacrament vouchsafes to dwell amongst men is that small structure in the center of the altar like a church in appearance. N. B. (1)The Tabernacle of old was a type and figure of the christian tabernacle, as it is itself a type and figure of the Heavenly Tabernacle. (2)As the tabernacle of old was richly ornamented and decorated and kept with scrupulous exactness so is the tabernacle on our altars out of respect for our Lord in the Eucharist. [3]One light, at least, is constantly kept burning before it, in fact, there is nothing left undone either within or without to show respect.

THE THURABLE—Is a vessel in which incense is burned and offered to God as a mark of the greatest respect. N. B. [1] Its use dates back to the days of Aaron. [2]It is a type or sign of the humanity of

our Lord wherein is hidden the Divinity as a consuming fire. [3]The Thurable is a symbol of the soul inflamed with divine charity. [4]As the smoke ascends heavenward, so ought our thoughts, affections and prayers.

THE PYX—Is a small vessel in which the Holy Viaticum is carried privately to the sick. N. B. (1) All the Sacred vessels containing the Blessed Eucharist are gilt inside whenever they are not of gold. (2) It is forbidden to everyone except a cleric* to touch the Sacred vessels which have immediate relation to the Blessed Sacrament.

*The sacred things which come in contact with the Blessed Eucharist cannot be touched by anyone below a subdeacon, without committing a sin, even when they are empty. No one but a deacon, or one above him in orders, can touch the Chalice while containing the Consecrated Blood.

Chapter 7.

The Posture to be Assumed by the Faithful During Mass.

As man is composed of body and soul, it is but meet that the corporal as well as the spiritual nature should unite to do honor to the Creator. In fact this is a law written deep in the hearts of men. Hence the Israelites in their peregrinations, the Jews in the Promised Land and the Christians from the very earliest period, employed certain external signs and ceremonies to add to the dignity of worship as well as to indicate the import of the mysteries of religion. An exact observance of and a strict conformity to prescribed ceremonies contribute no little to the dignity of divine worship and to the edification of the faithful. Of all the acts of worship the Mass is the most august at which man can assist and hence the necessity of knowing and faithfully performing those external ceremonies which the

Church prescribes and which may be epitomized as follow:

LOW MASS.—From the coming of the priest to the altar until the beginning of Mass, that is until the priest commences the psalm *Judica*, and during the two gospels, all stand. At all other times a kneeling posture should be observed.

HIGH MASS.—From the coming of the celebrant to the altar, and during the sprinkling of the holy water, all stand. From the psalm *Judica* to the intonation of the *Gloria*, kneeling is the posture. At the beginning of the *Gloria* the people rise and remain standing until the priest sits, when all do likewise. When the priest kisses the altar before the *Dominus vobiscum*, all stand and remain so during the singing of the collects or prayers. From the beginning of the Epistle until the *Dominus vobiscum* before the Gospel, the people sit. All stand during the singing of the Gospel and remain so while the priest recites the *Credo*. They genuflect with the celebrant at the words *Et incarnatus est*.

When the priest sits down the faithful sit also. When the choir sings *Et incarnatus est * * * et homo factus est*, all kneel. Afterwards they sit until the celebrant returns to the altar and kisses it. Then all rise and stand during the *Dominus vobiscum* and *Oremus*. Then the faithful sit until the priest sings *Per omnia saecula saeculorum* before the Preface, when they stand till the *Sanctus*.

At the *Sanctus* all kneel and remain so until the *Per omnia saecula saeculorum* before the *Pater Noster* when the faithful stand and remain so during the *Pater Noster*. From the end of the *Pater Noster* until the second ablution all kneel. At the second ablution the faithful sit down until the priest kisses the altar before singing *Dominus vobiscum*. During the Post-Communion prayers all stand and remain so until the priest has sung *Ite Missa est* or *Benedicamus Domino*. They then kneel to receive the blessing. During the last Gospel all stand.

SOLEMN HIGH MASS—During Solemn High Mass the faithful observe the same

posture as at High Mass except that all should remain sitting while the celebrant reads the Gospel and standing during the incensation. N. B. (1) Should the celebrant sit down during the *Introit* or *Kyrie Eleison* the people do the same. During the hymn *Veni Creator* all should kneel, and stand at the reading of the Gospel, and sit during the sermon except when the sermon is delivered by a bishop, in which case the faithful are accustomed to stand out of respect for the preacher. (2)On entering or leaving a church where the Blessed Sacrament is kept all should genuflect. If, however, the Blessed Sacrament be exposed, a genuflection on both knees and a profound inclination should be made. If the Blessed Sacrament be not kept in the tabernacle a low bow to to the cross is sufficient.

Chapter 8.

The Manner of Hearing Mass, Is "to offer it to God with the Priest, for the same purposes for which it is said." That you may offer the Mass in union with the Priest, read attentively the "Prayers for Mass," either in a Missal, or in some other prayer-book. If you use a Missal, you have then the very same prayers which the Priest says. If you use a prayer-book you have usually in it prayers which are fully expressive of the sentiments proper for each part of the Mass. Follow the Priest by reading the prayer corresponding to what he is reciting and to the ceremonies which he is performing, and thus offer the Mass "for the same purposes for which it is said."

The ceremonies of the Mass are divided into six parts. The first part is the preparation which the Priest makes at the foot of the Altar. The second contains the instructions and prayers which

are made at the Altar before the Priest recites the "*Credo*". The third is the oblation. The fourth is the "*Canon*" preceding and following the Consecration. The fifth, commencing at the "*Pater Noster*," includes that part of the Mass to the Communion. The sixth is thanksgiving after the Sacrifice.

At the commencement of Mass, the Priest bows down his head and makes an humble confession of his sins to Almighty God and to all the Saints, and then, striking his breast in testimony of a contrite heart, implores the Divine mercy for himself and those assisting. The people should do the same; presenting themselves at the altar on bended knees; and with eyes cast down, as if unworthy to look up to Heaven, strike their breasts, as a sign of their sorrow for sin, and cry out with the humble Publican, "God, be merciful to me a sinner." At the *Kyrie Eleison*—a prayer which the Priest repeats nine times, in imitation of the nine choirs of Angels who are unceasingly adoring and praising the great power

and mercy of God—pray to God for mercy; and, looking on your sad and sinful state, entreat of Jesus Christ to cast down on you one look of pity.

At the "Gloria in Excelsis Deo," the Priest unites his voice to that of the Angels, and recites that delightful hymn, the first words of which were sung by those Heavenly spirits at our Saviour's birth: "Glory be to God in the highest, and on earth peace to men of good will;" and during its recitation you should endeavour to make your hearts and minds correspond to the noble words you utter, and repeat the hymn with, if possible, all the devotion the Angels felt when they first sung it. At the "Dominus vobiscum" the Priest invites the congregation to pray with him; and lifting up his voice, his hands, and his heart to God, salutes the people in these words: "The Lord be with you." He prays that the Lord may be with you, that He may accompany you wherever you go, may be present with you in every place, and may protect you from every danger. The faithful

should, in answer to this prayer of the Priest, unite their sentiments with his, and whilst he is reciting the "Collects," beg fervently of Jesus Christ those graces which are necessary for their salvation.

The Priest has now come to the "Epistle." The "Epistle," so called because it is generally taken from the letters, or "Epistles," which the Apostles wrote to the faithful, contains some particular fact in Scripture, or some particular instruction transmitted in their writings to posterity by those to whom Jesus said: "Go, teach all nations." Whilst the Priest reads it you should listen to it with attention, and pray that the Divine word may fructify in your soul. At the "Gospel" some circumstance in the life of Jesus Christ is read aloud; and when the Priest commences, you should stand up and declare by that posture, your readiness to go and do whatever shall be commanded by your Saviour in His Gospel. At the "Creed," the Church makes a public profession of her faith, by reciting the "Nicene Creed," which contains the prin-

cipal mysteries of our religion; and during the reading of it, let you accompany the Priest, not only in words, but also in spirit and heart, adoring and giving thanks to God for each of these mysteries by which Jesus Christ has redeemed and saved us.

At the "Offertory," the Sacrifice begins by the offering which the Priest makes of the bread and wine, which at the "Consecration" are to be changed into the body and blood of Christ. At this part of the Mass unite yourselves with the Priest in offering to the Lord this spotless Host, that it may be immolated anew on the Altar for all your sins and frailties—for your spiritual welfare and for that of all the faithful, living and dead. At the "Preface" the Priest gives thanks to God for the innumerable benefits which we receive every day from His paternal goodness. Let you also return Him thanks for the many graces He has bestowed on you, and implore of Him a continuation of His favours.

At the "Canon"—a word signifying a

rule, because those particular prayers, at that part of the Mass, have always been fixed, regulated, and more determined by rule, than those which have preceded the Canon—the Priest prays for the entire Church, and by name for the Pope and the Bishop of the diocese. To this general prayer for the entire Church there are added particular ones for our friends and for all who are present. And it is here that we should, too, pray for our relatives, friends, and benefactors, and all those for whom we are bound to pray, that God may grant them all graces necessary to salvation.

At the "Consecration" the bread and wine are changed into the body and blood of Christ by the Priest, but "in virtue of the words of Christ, whose Person the Priest represents," at that awful moment. The "Consecration" is certainly the most sacred and mysterious part of the Mass; and it is here that the powers of the body and soul should be absorbed and lost in contemplation of the God who descends on our Altars. At the

"Memento for the Dead," the Priest prays for the souls in Purgatory; and let you, in union with him, offer up your prayers for the speedy release of those suffering souls, and beg of the Father of mercies to look down on them with an eye of pity, to relieve them in their pains, and grant them eternal rest. At the "Pater Noster" the Priest addresses to God the very prayer which Jesus Christ has taught us, and he recites it aloud, that we may unite in saying it with him, and ask of God everything necessary for our souls and bodies.

At the "Agnus Dei," the Priest, inclined towards the Host, strikes his breast, and three times prays to God for mercy and peace. We should also at that time beg of our Redeemer pardon of our sins, and peace and rest to our souls. At the "Domine non sum dignus," the Priest striking his breast three times, declares himself unworthy to receive the body of our Lord. We should also repeat with him the same words, and humble ourselves before our God. At the "Com-

munion," the Priest receives the body and blood of Christ, and then he takes the Host, and afterwards the Chalice; and let you make an act of faith in the Real Presence of Jesus Christ, and excite in yourself an ardent desire to be united to your Saviour in the Eucharist.

At the "Post Communion" the Priest addresses his prayers to God, to thank Him for His ineffable goodness in allowing him to participate in the Divine mysteries, and to demand of Him the grace of reaping the fruits of them. You too should unite with the Priest in making a return of gratitude to God, and praying that He may never suffer you to be separated from Him by sin. The Priest then gives the "Benediction" to the people, and while doing so let you bow down your head and receive it with devotion, as the blessing of the Church, and as the benediction of God Himself. At the conclusion of the Mass the "Last Gospel" is read, which generally is the first part of St. John's Gospel, and in saying "*and the Word was made flesh*," the Priest

genuflects. We, too, should adore the Word of God, who, on account of His great love for us, became Man, and dwelt amongst us.

We have now gone through the principal parts of the Mass, in order that you may be able to "offer it to God with the Priest for the purposes for which it is said," which are, to adore God, to thank Him for His benefits, to obtain remission of our sins, and to obtain of Him every grace we stand in need of.—Power.

Chapter 9.

Manner of Serving a Priest at Low Mass. The office of Mass server is one of honor, and hence those who are permitted to serve at the altar should duly appreciate and faithfully discharge it. The highest officials of state, yea, princes and kings have begged, with tears in their eyes, this privilege and wi h gratitude in their hearts, well have they performed their duty. It is the joy of the Catholic mother to see her much-loved boy within the altar rails. Fervently does she pray that it may be an indication of his vocation to the exalted dignity of the priesthood. Half believing, yet half doubting, that God will deign to favor her son with so high a calling, she watches, prays and advises him to discharge his duties with a pure heart, a clean conscience and with knowledge sufficient. This is right. These are the promptings of a truly Catholic maternal heart. Yes, these are the

dispositions which the server should bring to the altar. The former may be acquired by the frequent worthy reception of the Sacraments, while the latter may be attained by a careful study of this chapter, with the instructions usually given by the pastor.

The following general rules should be observed by the server:

1. A simple inclination is made by bending moderately the head downwards. A simple bow implies an inclination of the head and a moderate bending of the body. A low bow is made by bending the head and body profoundly. A bow is considered sufficiently profound, when the person that makes it, being in that position, can reach the knee with the extremity of his hand.

2. To make a genuflection, one should bring the right knee down to the floor near the left foot, without inclining the body, and then rise up again naturally, without too great haste.

3. A genuflection on both knees is made by first bending the right knee to

the floor, then the left likewise to the floor; and, having made a low bow, the person rises by lifting the left knee first, and then the right.

4. To join one's hands properly, the palm of one hand should be applied to the palm of the other, and both held upwards against the breast. The thumb of the right hand should cross the thumb of the left. During the Holy Sacrifice, whenever the hands are not necessarily employed, they should be joined. When, however, the right hand is only employed, the left should be placed upon the breast.

5. The server should make an inclination whenever he hears the priest pronounce the holy name of Jesus, of Mary, or of the saint whose festival is celebrated, and on other occasions marked furtheron in this chapter.

6. In answering, he should take care to pronounce distinctly, and not too loud, or too quickly. He should hold his head a little inclined, and his eyes modestly lowered.

7. At the appointed time the server

puts on the surplice; and if no one be appointed to prepare the cruets, light the candles, and make other necessary preparations, he should attend to it. Then he places himself at the left of the priest and helps him to vest. Whilst the priest puts on the amice, the server prepares the alb, and then puts it on him, and assists him by holding up first the right sleeve of the alb, and then the left. Afterwards he takes the girdle (keeping the tassels at his right) and gives it to the priest, so that he may easily gird himself. He should take care to adjust the alb in such a manner as to let it hang equally around, about an inch from the floor. After that he presents to him the maniple to kiss, and fastens it on his left arm. Then he hands him the stole, and finally he assists him in putting on the chasuble. To give notice to the faithful that Mass is about to begin, the server should strike the large gong at the sacristy door. After the priest is vested, he takes the missal, holding it with both his hands before his breast, having the back of it to his

right. He makes a low bow to the chief image in the sacristy, with the priest, and a simple bow to him, and goes before him to the altar.

From the beginning of the Mass to the end of it the server should observe the following:

1. Being arrived before the lowest step of the altar, the server places himself at the right of the priest, from whom he receives the cap, kissing it, after kissing the priest's hand. He makes a genuflection on the floor with the priest, or (if the Blessed Sacrament be not there) a profound bow; and raising a little the priest's vesture, he ascends the steps with him. He places the book on the stand, so as to have the back of it turned to the right. (The server does not open the book.) Then he puts the cap at a suitable place, and goes to the Gospel side, kneels on the floor at the left of the priest, a little in the rear, and joins his hands.

2. When the priest descends to the floor to commence Mass, and makes a genuflection or a bow, the server makes

a profound bow. He makes the sign of the cross with him, and answers as follows:

P. Introibo ad altare Dei. *S. Ad Deum, qui lætificat juventutem meam.* P. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me. *S. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo dum affligit me inimicus?* P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua. *S. Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.* P. Confitebor tibi in cithara Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me? *S. Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.* P. Gloria Patri, et Filio, et Spiritui Sancto. *S. Sicut erat in pricipio, et nunc, et semper, et in sæcula sæculorum Amen.* P. Introibo ad altare Dei. *S. Ad Deum, qui lætificat juventutem meam.* P. Adjutorium nostrum in nomine Domini. *S.*

Qui fecit cælum et terram. P. Confiteor Deo, etc. *S. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.* P. Amen. *S. Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo et opere mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.* P. Miscreatur vestri, etc. *S. Amen.* P. Indulgentiam, absolutionem, etc. *S. Amen.* P. Deus, tu conversus vivificabis nos. *S. Et plebs tua lætabitur in te.* P. Ostende nobis, Domine, misericordiam tuam. *S. Et salutare tuum da nobis.* P. Domine, exaudi orationem meam. *S. Et clamor meus ad te veniat.* P. Dominus vobiscum. *S. Et cum spiritu tuo.* P. Kyrie Eleison. *S. Kyrie Eleison.* P.

Kyrie Eleison. *S. Christe Eleison.* P. Christe Eleison. *S. Christe Eleison.* P. Kyrie Eleison. *S. Kyrie Eleison.* P. Kyrie Eleison. P. Dominus vobiscum. *S. Et cum spiritu tuo.* The first and last collects end with Per Omnia sæcula sæculorum. *S. Amen.* He bows at the Gloria Patri. After the priest has said the Confiteor, the server, inclining a little towards the priest, says *Misereatur tui, etc.;* then, bowing profoundly towards the altar, he says the *Confiteor.* At the words *et tibi Pater, et te Pater*, he turns his head somewhat towards the priest. He strikes his breast thrice when he says *mea culpa, mea culpa, mea maxima culpa.* When the priest has said *Misereatur vestri, etc.*, the server raises his head. At the words *Deus tu conversus*, he inclines a little. At the words *Dominus vobiscum*, he rises and raises a little the priest's alb, while he ascends the steps. Then he kneels on the lowest step, and remains there till the end of the Epistle.

3. He says the *Kyrie eleison* alternate-

ly with the priest. If the celebrant says Flectamus genua, the server answers *Levate.* If there be more than one epistle, he answers, *Deo gratias*, at the end of each of them. The server should observe that the priest lowers his voice and stops at the end of the Epistle. The Epistle or Epistles being read, he rises, makes a genuflection or a bow in the middle, and goes to the book. If the priest makes a genuflection, as happens during Lent, the server makes also a genuflection. When the priest has done reading, the server carries the book with the stand to the Gospel side, making a genuflection or a bow in the middle, as he passes. Having placed the book on the altar, he turns it a little to the right, and goes below the platform near the book. He answers at the Dominus vobiscum, *Et cum spiritu tuo;* and at the words Sequentia Sancti Evangelii, he puts his left hand on his breast, and with the thumb of the right he makes a cross on his forehead, lips, and breast, and answers *Gloria tibi, Domine.* As the

priest pronounces the name of *Jesus* in the beginning of the Gospel, the server bows towards the book, and goes down on the floor to the Epistle side, making a genuflection or a bow in the middle. If the name of *Jesus* be not mentioned, then he bows to the priest, and goes to his place, and there he stands during the Gospel, at the end of which he answers, *Laus tibi Christe*, and kneels down.

4. If the *Credo* be said, the server kneels down during it, and makes a low bow at the words, *Et incarnatus est*, *etc.* Having answered *Et cum spiritu tuo* at the Dominus vobiscum he rises and goes to the side-table, takes the cruets, and carries them to the altar on the Epistle side. (He folds the veil of the chalice, if the priest leaves it unfolded.) When the celebrant approaches the corner of the Epistle, the server bows to him, and presents the cruet with wine to him, after first kissing it; he receives it back, kissing it, and presents to him the cruet with water, kissing it both before giving it and after receiving it. (He does not kiss the

priest's hand.) Afterwards he puts the towel on the altar in such a manner that the priest may easily take it, when he is to wipe his fingers. At the words "Veni sanctificator," he takes in his right hand the cruet with water, and the plate in the left, and pours water on the priest's fingers, bowing to him before and after.

5. Having placed the cruets on the side-table, he kneels on the first step in front of the altar at the Epistle side; he answers at the Orate fratres, etc. *S. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.* Afterwards he answers at the Preface, P. Per omnia sæcula sæculorum. *S. Amen.* P. Dominus vobiscum; *S. Et cum spiritu tuo.* P. Sursum corda. *S. Habemus ad Dominum.* P. Gratias agamus Domino Deo nostro. *S. Dignum et justum est*, and moderately rings the bell at the *Sanctus* three times.

6. At the words *Hanc igitur*, the server rings the bell to give notice of the

consecration soon to take place and at the words *Qui pridie, etc.*, the server goes up and kneels on the edge of the platform, at the right of the priest. He inclines during the consecration of both species, and makes a low bow when the priest adores the Blessed Sacrament. At each elevation the server raises a little the extremity of the chasuble with his left hand, and with his right gives three strokes of the bell, viz: one as the priest genuflects, another when he elevates and the third when he genuflects.

7. The elevation being over, he rises, makes a genuflection, and goes to kneel at his place. He strikes his breast at the words, *Nobis quoque peccatoribus.* He answers at the Per omnia saecula saeculorum, *Amen*, and at the end of the Pater Noster, *Sed libera nos a malo.* He answers again at the Per omnia, etc., *Amen*, and at the Pax Domini, etc., *Et cum spiritu tuo* When the priest says *Domine non sum dignus, etc.*, the server inclines, and rings the bell moderately thrice, that if there be persons to go to Communion,

they may approach the holy table. When the priest uncovers the chalice after receiving the sacred body, the server rises, makes a genuflection, goes to the side-table, takes the cruets, carries them up to the altar, and inclines when the priest takes the sacred blood; after which he ministers wine and water with the usual bows and kisses.

8. If there are communicants, after the priest has received the most precious blood, the server, kneeling, bows profoundly, and says the *Confiteor*. He inclines and answers at the Misereatur vestri, *Amen*, and makes the sign of the cross at the words Indulgentiam, etc., *Amen*. The bell should not be rung when the priest says here *Domine non sum dignus*. The Communion being over, he raises the priest's alb while he ascends the steps, and kneels again until the priest has closed the tabernacle; after which he presents the cruets as is said above.

9. Having placed the cruets on the side-table, the server goes to the Gospel side, takes the book, and carries it with

the stand to the Epistle side, making a genuflection in the middle as he passes; after which he kneels on the lowest step at the Epistle side, making a genuflection in the middle as he passes. He answers at the Duminus vobiscum, *Et cum spiritu tuo*, and at the end of the prayers, *Amen.* At the Dominus vobiscum, *Et cum spiritu tuo*, and Ite, missa est or Benedicamus Domino, *Deo gratias.* When the priest gives the blessing, the server, remaining at his place, bows and makes the sign of the cross, at the end of which he answers, *Amen.* Then he rises, answers at the Dominus vobiscum, Sequentia Sancti Evangelii, as at the first Gospel, and at the beginning (of the Gospel) signing himself, as mentioned there. Towards the end of the Gospel, he goes for the priest's cap; he bends the knee at the words *Et Verbum caro, etc.*, and at the end answers *Deo gratias.* Then he goes up to the altar, takes the book, bows to the cross with the priest, and with him he goes down and makes a genuflection on the floor, or a bow. He gives the cap to the

priest, kissing it and his hand, and goes before him to the sacristy. There, after making a low bow to the image with the priest, he bows to him. After that he puts the book at its place, and helps the priest to disrobe. Finally, he takes off his surplice, and retires.

10. If there be a last Gospel peculiar to the day, after the priest has said *Ite, missa est* or *Benedicamus Domino*, the server takes the book to the Gospel side, taking care to kneel when the priest gives the blessing. He should stand near the book below the platform until the priest has done reading, after which he carries the book back to the Epistle side.

11. Should the Mass be celebrated in presence of the Blessed Sacrament exposed, the genuflection, in going to and leaving the altar, is made on both knees. Neither the priest's hand, nor his cap, nor the cruets, are kissed. The server pours water on the priest's hands, standing on the floor at the Epistle side, with the towel on his arm.

12. When Mass is for the dead, the

psalm, *Judica me, etc.*, is not said. The usual kisses are omitted. At the end of Mass, the priest, instead of *Ite, missa est*, says, Requiescant in pace, to which the server answers, *Amen.*—Ceremonial and Missal.

Press Comments.

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